

A Short Chat With Many Americans---by the Editor

Now that autocracy has become so unpopular and new Republics are in the process of formation, it seems opportune to consider the Catholic Church's attitude towards Republics or Democracies. Everyone has probably read or heard somewhere that the Church favors Kings and Emperors, and that the Pope himself is ambitious of ruling as a temporal autocrat, not only over a single country, but over the entire world.

Now the facts: The Church has never pretended to decide which form of government is best; she has ever contributed towards the promotion of law and order by insisting with St. Paul on obedience to "the powers that be." The Church flourishes under any form of government, if only she be given what every other institution needs for development—freedom. But she seems to thrive best in a Republic. Why then should she favor autocracy? Examples, you say? Well, then, here are some examples to show that Catholicity, more than Protestantism, is partial to Democracy.

The first Republic that history records was that of Venice, and it was formed at a time when the Pope was most popular in Italy. Another Republic—San Marino—was once a part of the Papal States; its Republican Constitution was approved by the Pope. Pope Leo XIII encouraged the royalists of France to acknowledge the French Republic. All the Republics of South America are dominantly Catholic, and the Pope was one of the first to recognize their formation on that basis.

How people can pretend that Protestantism is more favorable to Democracies, when there is not a single Republic in the world for which a Protestant nation deserves credit, is difficult to understand.

George Washington testified that our own glorious Republic would not have been born had it not been for the assistance the Colonists received from Catholic countries. The men to whom the most credit is due for the winning of this great war for Democracy are members of the Catholic Church; and when history is reliably written, it will be seen that Catholic prelates were the most severe in their condemnation of autocratic rule.

When God Settles a Question His Church Cannot Modify

By Thomas F. Coakley, D. D.,
Pittsburgh, Pa.

The Catholic Church teaches that matrimony is a Sacrament, and that the bond of a complete Christian marriage cannot be broken by any power on earth. Hence the State has absolutely no power to dissolve the bond of marriage, and divorce is consequently absolutely opposed to the law of God. The State has no more power over the Sacrament of Marriage than it has power over the law of Gravitation or the Multiplication table. Imagine the State, by the enactment of a new law, trying to set aside Newton's law of gravitation; imagine the State, by the enactment of a mere piece of legislation, trying to declare that twice two are five. Just as this would be absurd, so also is it absurd on the part of the State to set aside a thing just as eternal as the law of gravitation, or the laws of mathematics. And Holy Scripture is the warrant for this assertion:

"What therefore God hath joined to-

gether, let not man put asunder" (Matthew 19, 6).

"Every one that putteth away his wife, and marrieth another, committeth adultery; and he that marrieth one that is put away from a husband committeth adultery" (Luke 16, 18). One of the ten commandments is "Thou shalt not commit adultery."

"But unto the married, I give charge, ye not I but the Lord, that the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband), and that the husband leave not his wife" (I Cor. 7, 10-11).

"And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her; and if she herself shall put away her husband and marry another, she committeth adultery" (Mark 10, 11-12).

In spite of these clear and eloquent texts, taken from the Protestant Bible, nearly all Protestants admit the power of the State to sever the marriage bond, and their clergymen freely attempt to remarry divorced persons.

Churchgoer and Dontbelieve Engage in Friendly Discussion

(By Rev. Henry Meyer, 387 Baum St., Cincinnati, O.)

"Shall we take up some more interesting instances of changes that have taken place in animal life and color," inquired Mr. Churchgoer, "or shall we consider our thesis established?"

MR. S.: "Suppose I say those were mere isolated instances—freaks—and that the proposition that climate, food, surroundings and other, mostly unknown, causes can produce an integral change that will be constant, remains to be proved."

MR. D.: "But we can go on indefinitely with illustrations that clinch Mr. Churchgoer's first thesis on the possibility of the human race originating from one pair. Let us content ourselves with an illustration from some large animal and from some small animal."

MR. C.: "That will be fair. The Arabian camel may serve for the first. Many naturalists consider its famous hump to be an accidental deviation from the original type, arising from a sebaceous or fatty deposit in the cellular tissue of the back in consequence of the exposure to heat: just like the hump of the zebu or Indian ox, or the tail of the Barbary and Syrian sheep, or the similar formation on the joints of the Bojman Hottentots" (Levillant, "Second Voyage").

MR. S.: "I concede it is not difficult to multiply instances of remarkable changes in the smaller animals. All albino animals are certainly descended from other colored ancestors. White rabbits, cream colored horses, etc., are perpetuated from sporadic varieties or sports."

MR. D.: "Yes, I think naturalists are agreed that the first odd colored specimens were diseased or not robust, and the lack of vigor manifested itself in the want of color. Their progeny retained the color and became more hardy, though I think even today the albino is seldom considered a perfect specimen of health."

MR. C.: "These and countless similar instances present a strong ground of analogy, applicable to the human species: why may not as great varieties have been produced and transmitted among men as among inferior animals?"

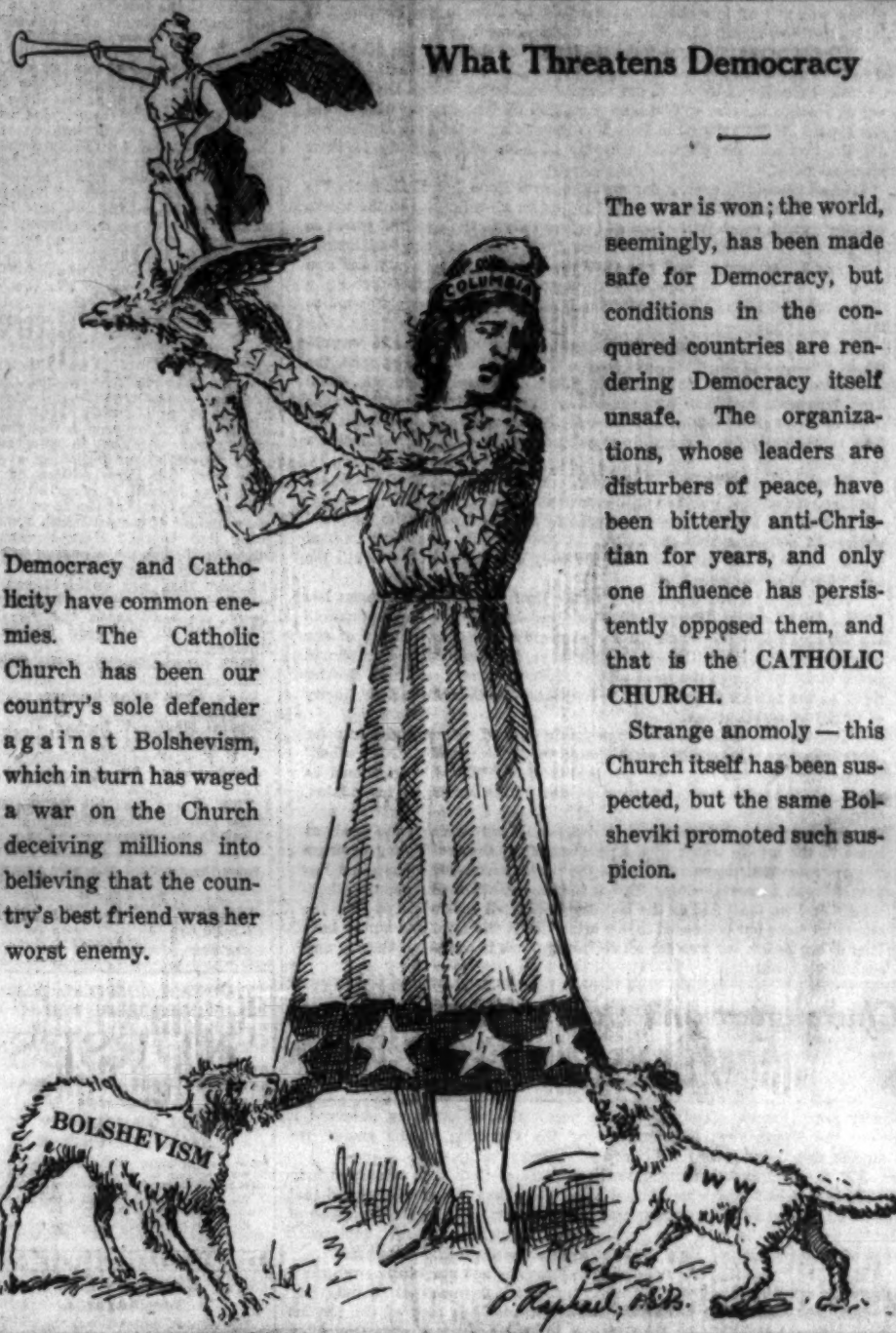
MR. S.: "I must admit you have covered the principal points of difference in the human families in these instances, which included changes in the form of the skull, the color and texture of the hair, the shape of the body; but the argument merely makes it seem possible, or at most plausible, that man has been similarly diversified."

MR. D.: "True, when we treat of the human race we ought to expect authenticated instances of such important transformations in its physique and color, for man has ever found some means of recording extraordinary happenings."

MR. C.: "On the other hand, you must consider the relatively longer periods that are required for the different generations of men to run their course. But we can nevertheless bring forward most interesting facts on the common characteristics of the different races."

MR. D.: "As an illustration, no one can deny that in each family of the human species strange varieties occasionally appear that have many points in common with some other family. For example, 'red hair' is considered almost exclusively confined to the Caucasian family; yet individuals exist in

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What Threatens Democracy

The war is won; the world, seemingly, has been made safe for Democracy, but conditions in the conquered countries are rendering Democracy itself unsafe. The organizations, whose leaders are disturbers of peace, have been bitterly anti-Christian for years, and only one influence has persistently opposed them, and that is the CATHOLIC CHURCH.

Strange anomaly—this Church itself has been suspected, but the same Bolsheviks promoted such suspicion.

Protestant Professor Blames Luther For All the Trouble Caused By Prussia

(By Prof. Eby, of University of Tex.)

Seldom have we read a more scathing denunciation of the religious revolutionary than that delivered recently by Prof. Frederick Eby, Professor of the History of Education in the University of Texas. He was lecturing under the auspices of the University of Texas Summer School and his subject was "German Propaganda." His audience was dominantly Protestant and the lecturer is not a Catholic. Here is an extract from his message:

"Last year was the four hundredth anniversary of Luther nailing his theses to the door of the Cathedral at Wittenberg. If the world had not been engaged in a tremendous war, the Protestant people would have celebrated this anniversary with unsurpassed splendor and show. It happened, however, that the energies of most of the Protestant people were directed in quite other channels. Outside of a few sporadic speeches and abortive celebrations nothing came of the centenary. And yet enough was said and done to show what would have been had the world been free to devote itself to such things. Luther was hailed as the great apostle of civil and religious liberty. He was held up as a hero who had freed re-

ligion from the thralldom of Rome, who had liberated the State from the domination of an anti-national Church.

"Yet such achievements are so very far from the real Luther that my blood boiled every time I heard such glorious deeds attributed to him. Luther was not an apostle of civil or religious liberty. This is such a novel view of Luther to most of you that I think you did not really grasp what I said. Let me repeat, Luther was not an apostle of civil or religious liberty.

"Indeed, so far from this, Luther did more than any other one man to enslave religion, to make it subservient to politicians, to weld the Church into an instrument which might be used for tyranny in the hands of a Bismarck or a William II. When Luther revolted against the authority of his superiors in Rome, he appealed to the German electors to support him. It was an appeal to national prejudices. He skillfully played up the fact that Rome was foreign, and the electors, seeing their opportunity, eagerly availed themselves of the opening. Today we can see that the Church in Germany simply changed masters. She gave up the comparatively mild rule of Rome in exchange for the blood and iron of Prussia. If we go back far enough into the roots of history to trace the causes of this war, we shall place the responsibility upon Luther. He was not an apostle of liberty, and he has really made necessary this awful struggle for democracy against autocracy.

"And so far from freeing religion, Luther enslaved it. Luther made it subject to the whims and passions and intrigues of petty German princes until the Hohenzollerns succeeded in dominating the whole Teutonic group of peoples. It had been better for the world if Luther had never been born. It had been better for the world if Luther had died before his revolt. What was the freedom he gave religion? The freedom of Prussian tyranny? What was the freedom he gave the world? The freedom of a violated Belgium, of a crushed Roumania, of a desolated Montenegro. What were the triumphs of civilization we owe to Luther? The sinking of a thousand men and women and children in the Lusitania, a warfare of frightfulness on sea and land, submarines, poison gas, liquid fire, ruin, havoc, rapine, spread systematically over the whole continent."

News Items of Interest to Our People Culled From the Non-Catholic Press

"ANGELS OF MERCY."

To the Editor of The Bulletin:

"Sir: I want to express my appreciation of the treatment received at the hands of the Catholic Sisters during the recent epidemic. My wife and three children were stricken with influenza, and after trying to take care of the four, I fell a victim of the dreaded disease, which later developed pneumonia. Our physician later took sick and we were left without anyone to help us at all. We have been living in the city about one year and have no relatives here, and the only one we could get was a neighbor lady who very kindly came to our aid. She then told me she could ask one of the Catholic Sisters in to help us. This at first we did not want because I had been a subscriber to the Menace for years and had foolishly believed everything in it. My little girl was very bad and we did not expect her to get over it. But this good Sister worked night and day with her, both

with medicine and prayers, so that I am sure we owe her life to this good woman. When we were able to go around again I asked this Sister how much I owed her for her services, and was very much surprised when she told me 'nothing.' I asked her to receive a sum of money as gift, but she refused, saying it was all for the Good Lord and when I asked her if I could not do something to show my appreciation, she merely said 'Yes, you can get down on your knees and thank God, for it was He who saved you, not I.' I want to say in closing, never again will I ever believe anything that is said against these angels of mercy."—C. C. C.—Phila. Evening Bulletin, Nov. 23, 1918.

MILITARY FUNERAL.

Lafayette (Ind.) Journal, Nov. 20, '18.

"Sister M. Camilla, beloved by all who knew her, friend of the poor, whose pleasant smile, kind words, and kind deeds have for the past twenty

years brought sunshine and happiness to many who had occasion to visit St. Elizabeth's Hospital, died at the hospital at 5:30 o'clock yesterday afternoon from an attack of influenza and pneumonia which she contracted while doing her hospital duties, and thus she gave her life as the great and final sacrifice in her 47th year.

"During the recent epidemic of influenza she was especially active in caring for the patients among whom were a number of the soldiers from Camp Purdue.

Military Guard.

"In acknowledgment of the splendid work for the men of Camp Purdue, Sister Camilla like all the other Sisters at the hospital, are looked upon as government officials because they offered their services to the United States government to serve as nurses. Therefore Major Ed Jackson and Captain Harry Brady have offered to send military guards to guard the hospital parlors.

The Catholic Church a Source of Safety to American Nation

Raymond Blahway,
Fall Mall Magazine, London.

"There is a common idea, no less absurd than it is widespread, that the spirit of Roman Catholicism is hostile to all progress; that it is a monarchical and reactionary spirit utterly opposed to freedom of thought or opinion in matters of religion, education, or politics. It is this idea which animates the enemies of the Church of Rome the world over, and which is strikingly prevalent among non-Roman Catholic thinkers in the United States of America. These many worthy, but somewhat shortsighted and prejudiced individuals, see in the establishment and increase of Roman Catholicism in their minds, nothing but the ultimate destruction of the unity of their Republic, the hindrance to all progress, the death-blow to all freedom. Some regard

the Church of Rome as a hopeless anachronism, a feeble survival of medievalism; others, as a source of constant menace and danger. And yet, if that Church but carries out her highest aims, acts up to her loftiest ideals, she will in the end be a source of safety, and not of peril, to the great Republic, in whose midst she has taken so firm a root. This is a bold assertion; but it is not made without good grounds, and without a well-founded belief in its sincerity and truth.

"I may here state that, although myself a staunch adherent of the Anglican Church, I went recently to the United States in order that I might make a careful study of this question on the spot. I trust, therefore, that I am fairly well qualified to express a duly thought-out opinion on the subject."

The Infidel Renan Always Revered Catholic Priesthood

Very few men, even of those brought up in the Catholic Church, had such opportunities of knowing the Catholic priesthood as Renan.

At the age of ten he entered the little college of his native town as a day scholar, and for the next thirteen years he was in daily and hourly association with priests and clerics.

His native province and town were far removed from Paris, and its inhabitants were even of a different race. They were pure Bretons and spoke that branch of Celtic. The college was managed and taught by priests. Most of the students were intended for the priesthood. Speaking of the general effect of their training on his own character, he writes: "These masters taught me something of infinitely more value than critique or philosophical sagacity. They taught me a love of truth, a respect for reason, and the seriousness of life (as a continuous duty)."

I passed from their hands with a moral sentiment prepared in such way for all trials that Parisian frivolity might indeed skate over but could not change the diamond. I was formed in such manner for the good and the true, that it would be impossible for me to follow a career not devoted to the things of the spirit (intellect). I believe no longer in Christianity, but I still continue to hold, what these old professors impressed upon me as a principle until it became a second nature, namely, that life itself is the most frivolous thing in their world, except it be considered as a great and continuous duty. My fellow students were mostly from the country around Treguier, vigorous, well-behaved and brave. Left entirely to themselves, when out of school hours, their morals and conduct were beyond the shadow of reproach.

"The fact is that what is said by times of clerical morals is, according to my experience, devoid of all foundation. I have passed thirteen years of my life in the hands of priests, and I have known only good priests. The rule of morals was the point on which the priests (at Treguier) insisted most, and indeed they had the right to insist, derived from their own irreproachable conduct. Their instructions on this subject made a profound impression on my young mind, such as to render me chaste during the whole period of my youth. Their preaching had something of the sublime and solemn that struck me with a kind of awe. Its traces were imprinted on my brain so profoundly that even now it is with a sort of awe I recall it."

"Old and dear masters, now nearly all dead, whose image appears often in my dreams, not as a reproach but as a sweet souvenir, I have not been so unfaithful to you as you might believe. . . . I believe no longer in the supernatural, but otherwise I am still your disciple. Life has neither worth nor meaning except it be devoted to the true and the good. This, the principle you impressed upon me, you understand it in one way, I now in another. But, nevertheless, at bottom you were right, and I thank you for having impressed upon me as a second nature this principle, fatal, perhaps, to worldly success, but fecund for real happiness, viz., that the end and object of a noble life should be a pursuit ideal and unselfish."

Americans Are Well Fed, But Do Not Receive Nourishment

By Alfred W. McCann.

NATURAL IMMUNITY VERSUS BUSINESS.

Our little girl liked white bread or biscuits, deluged with table syrup, for lunch. Her mother did not know what life-sustaining substances had been removed from the bread and the biscuits, or what had been taken out of the hydrolyzed corn-starch that produced the syrup.

She also liked jam purchased from the store, with its 10 per cent of fruit and its 10 per cent of apple juice, made from the sulphured skins and cores of the dried apple industry; with its 70 per cent of glucose, sweetened with 10 per cent of sugar, held together with sufficient phosphoric acid to supply the jellifying quality, and preserved with the classic one-tenth of 1 per cent of benzoate of soda to prevent the mass from disintegrating.

You did not think such jam as this is to be found in America. Examine the fine print on the labels of the jars sold in the stores; examine the fine print on the labels of the thirty-pound pails sold as "pie filler" and "cake filler" to the baker. More than 70 per cent of all the commercial jam consumed is exactly like this.

Our little victim liked the bright strawberry hue of the sweetish stuff. This hue had been contributed through the legal use of a coal tar dye known as amaranth.

Only one-tenth of 1 per cent of benzoate of soda was declared in fine print on the label, and her mother had never noticed even that.

Before the war, when benzoate of soda did not cost \$5.00 a pound, the presence of as much as five-tenths of 1 per cent in many foods was determined by the Commissioner of Agriculture of the State of Georgia. The facts were reported to the state chemist in serial No. 56.

Today formic acid and other preservatives less costly are secretly employed.

The little girl's doctor did not know this; moreover he was not worried by the presence of a little benzoate in her jam.

She was also fond of pickles, hardened in a bath of alum, the astringency of which prevents the softening of its tissues.

Her father and mother had not been taught the chemistry of food in the schools, nor the relationship which refined food, jugged food, and drugged food might some day bear to their anemic child.

The evening meal was well suited to the father's needs. It consisted of chops or pot roast or sausages or baked beans and ham, or liver and bacon, or kidney stew, with vegetables and a bakery pie, or a home-made pudding, white with corn starch and milk or brown with corn starch and chocolate.

The ever-present white bread and something that resembled butter was

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Children's School and Playground

CALENDAR FOR THIS WEEK.

- 8 S. 2d of Advent—Immaculate Conception of B. V. M.
9 M. St. Leocadia.
10 T. St. Melchisedech.
11 W. St. Damascus.
12 Th. Our Lady of Guadalupe.
13 F. St. Lucy.
14 S. St. Spiridon.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

What feast is celebrated today?

What is meant by the Immaculate Conception?

Was it proper that Mary should be entirely and at all times free from sin?

Name some of the titles of Mary, the Mother of Christ.

Catechetical Instructions

By Rev. R. E. K.

That physical evil exists in the world is a fact too evident to question. One need not to walk along the street of his native town and he sees the evidence of physical evil on every side. In the early hours of the morning he hears the clang of the bell sounding the alarm to warn all pedestrians that the ambulance is rushing some place of wrecked and suffering humanity to the hospital in an attempt to save the unfortunate one's life. A little farther down the street one encounters the nodding plumes of the black horses drawing the hearse, or the slow, steady movement of the motor hearse as the funeral procession slowly winds its way church-ward and hence to the cemetery where the remains of someone dear to friends and relatives are to be laid in their last resting place. Then again, one hears the child cry out in pain, one sees the smaller variety of animals being maimed or

destroyed by the larger, one sees man destroy and kill these animals thereby causing pain, he even steps into the laboratory and sees the body of the animal being vivisectioned for the purpose of medical and scientific research. All of these things which come to the knowledge of man are but an evidence of suffering in this vale of tears. What about physical suffering? God ordains human sufferings and miseries for our own good. In the Book of Ecclesiastes xi, 14, we read: "Good things and evil, life and death, poverty and riches, are from God." In the Sermon on the Mount, Our Lord tells His followers that they should love those who revile and persecute them and in so doing they will be blessed. They will be blessed because they are following in the footsteps of the Master Who told His followers: "If any man will come after Me, let him deny himself, take up his cross daily and follow Me." The daily cross implies suffering. It is borne in memory of and in union with the sufferings of Christ Who underwent the severest physical suffering for love of mankind. After the shock of battle is over, after the dove of peace flutters over the land and a just and lasting peace, built on the everlasting principles of justice, reigns in the hearts of men, many a young man who has undergone hardships, who has faced death many times, who perhaps was wounded, will feel well repaid because through his participation in bearing these physical evils he had rid the world of that sinister influence which would destroy all human liberty and equality. So it is with the soldier of Christ. In the Book of Proverbs xiii, 12, we find these words: "Whom the Lord loveth, He chastiseth." The saints of God who were the true soldiers of Christ, realized the truth of this statement of Holy Writ and actually courted suffering because they knew that such suffering would assist them to grow more spiritual and would furnish them with opportunities to follow their Divine Master. "To them that love God all things work together unto good" are the words of St. Paul which have furnished inspiration to many of Christ's children. Sorrows and trials borne for love of God will expiate sin upon earth and will be the source of glory in the life to come. When we read the Book of

Job and we understand how cruelly he suffered and we recall the many privations, both in his domestic life and in regard to his possessions, we marvel at the resignation with which he bore all his sufferings. Yet these very privations and these very trials withdrew Job more and more from things of earth, and made him long for Heaven. So do we see Tobias become more spiritual and a more ready servant of God because of his trials. The example of these worthy characters in the Old Testament and the living, palpitating examples of the heroes of our Faith in the New, but bring to light all the more clearly the goodness of God in allowing these sufferings to come upon man.

How A Prejudiced Protestant Became A Devoted Catholic

(Continued from Page Three)

of the Oblate Fathers of San Antonio; and later on, when he was appointed to a parish at Port Llanca, Tex., I finished my instructions under Father Fletcher, of the St. Mary's Catholic Church. When the instructions were finished, I made my general confession and was baptized by him into the One, Holy, Catholic Apostolic Church. I was one of sixty converts baptized by Father Fletcher since New Years, 1918, and was the third minister in the group.

I made my First Communion on Sunday, Aug. 15, 1918, the anniversary of the Assumption of the Virgin Mary. This was the happiest day of my life, for I had the assurance that I was now a member of the very Church that Christ Himself organized and authorized to "teach all the nations."

This, my dear Protestant reader, is the story of the successive steps by which I was changed from a prejudiced Protestant to a devoted Catholic. During the progress of my gradual conversion I can conscientiously say that I sincerely followed the best light I had; and that light grew brighter and brighter, as it continued to be more and more illumined from time to time by additional Catholic truth.

(To be continued)

Subscribe for OUR SUNDAY VISITOR.

Americans Are Well Fed, But Do Not Receive Nourishment

(Continued from Page One)

He did not know that small town "pop," as well as big city "pop," contained as a rule not a single ingredient recognized as food.

He did not know the destructive action of refined glucose and refined sugars when excessively consumed.

He did not know that on such a diet bees are quickly killed, though it has been generally supposed that an abundance of table syrup and granulated sugar is good food for the child.

He had read something of the high calorie value of sugar, and glucose, but had not stopped to consider that alcohol and gasoline have a much higher calorie value.

He did not know, as we are going to discover a little later, that "high calories," although a scientific phrase, is not only meaningless but dangerous when applied to food as it is being applied today.

The little party as a single instance of childhood dissipation did no particular harm to its victim except perhaps to infect her through the ice cream with the germ of bovine tuberculosis; although every time she consumed a glass of raw milk of unknown origin at home she encountered the same danger. The significance of the little birthday party lay in the fact that all the delicacies served to the romping children were merely typical under other forms of the refined foods so generously incorporated in the every day diet of the American people.

We are to learn why our little girl caught cold so easily, and why it seemed difficult to cure these colds, and why she had so many periodical "upsets."

Of what did her breakfast consist?

There was, of course, the usual coffee, which no child should ever consume, and the usual rolls, toast, or pancakes with glucose syrup, with one of the many popular breakfast foods, served with milk produced by cows fed on brewers grain, beet pulp, distillery waste, cotton seed meal and gluten feed, a by-product of the glucose factory.

"Is this not the breakfast of millions?" you ask.

Of what did the "breakfast-food" consist?

Breakfast foods made of wheat, corn, barley and rice must "keep," they must "look nice."

The corn flakes, the farina served under trade names in fancy packages at high prices, but purchasable in bulk without the fancy names at half the price, and the puffed rice are merely other forms of angel cake and wafer without the sugar and eggs.

They represent but the starchy part of the grain from which the many wonderful substances we are about to describe have been removed for commercial reasons.

At noon, as father did not come home for lunch, mother fried the potatoes from last evening's meal, and perhaps added a bit of bologna in which in the unspiced establishments, of which there are thousands in the United States, the raw flesh of the rejected dairy culls (old and diseased cows) is utilized.

White bread and margarine, with syrup, were present in abundance. They were always present!

(To be continued)

CONSOLATION.

One dark line with five hundred more,

The daily roll of fame;

Each morn I've scanned that column o'er

I've searched and hoped and feared

and prayed

As Mary, long ago,

Who in her heart long years had weighed

The angel's words of woe.

One name records the sacrifice,

The offering I have given;

I raise my aged, tear-dimmed eyes

Unto our Queen of Heaven;

You know the anguish that is mine,

Who, high on calvary's tree

Saw raised the sacrifice divine,

That mankind might be free.

As you gave your beloved son

To liberate mankind,

So give I now my only one

To link my loss with thine.

Again I'd verify the loss

That to my life is doled:

My sacrifice on freedom's cross

Now flames in words of gold.

—E. L. Kelley.

HELPERS IN MISSION WORK.

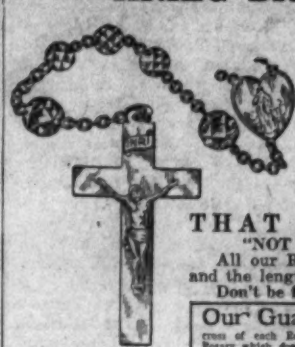
The following amounts were contributed to the different funds from November 21st to November 28th:

For Literature Propaganda in New York	\$1.50	Total—\$387.15
For the Children of the World	\$1.00	Total—\$388.15
For the Children of the World	\$1.00	Total—\$389.15
For the Children of the World	\$1.00	Total—\$390.15
For the Children of the World	\$1.00	Total—\$391.15
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For the Children of the World	\$1.00	Total—\$398.15
For the Children of the World	\$1.00	Total—\$399.15
For the Children of the World	\$1.00	Total—\$400.15

As the amount of contributions is small, the following amounts are given in cents:

\$1.00—Boston, N.Y. \$3.00—London, N.Y. \$2.00—New York, N.Y. \$1.00—Chicago, N.Y.

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"The Real Christmas Store for Catholics."

From among the many articles shown in our catalogue we have selected just a few specialties for the readers of OUR SUNDAY VISITOR.

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All our Rosaries are stamped with our monogram, and the length of time for which they are guaranteed. Don't be fooled by tags! Read our guarantee!

Our Guarantee We guarantee our Rosaries to wear for the length of time stamped on the back of the Rosary, and will replace FREE OF CHARGE any gold chain Rosary which does not wear the full time for which it is guaranteed.

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- No. 5-2—Guaranteed for 5 years. Gold Filled Cross, center connection and chain. Cross finished in rose gold with beveled edges. Corpus and insignia raised. Center connection finished in rose gold to correspond with cross. 18 1/2 inches long, each. \$1.50
- No. 10-1—Guaranteed for 10 years. Gold Filled Cross, center connection and chain. Cross finished in rose gold with beveled edges. Corpus and insignia raised. Center connection finished in rose gold to correspond with cross. 18 1/2 inches long, each. \$2.00
- No. 10-2—Guaranteed for 10 years. Gold Filled Cross, center connection and chain. Cross finished in rose gold with beveled edges. Corpus and insignia raised. Center connection finished in rose gold to correspond with cross. 18 1/2 inches long, each. \$2.00
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HOW A PREJUDICED PROTESTANT BECAME A DEVOTED CATHOLIC

The Experience of a Minister

(Continued)

My condition as a Protestant minister was in general, a pleasant one. Financial support, though not large, was more than sufficient to sustain me. It was larger than the average support of a Catholic priest, and I had not become unpopular, my friendliness toward Catholicity, stated before, my churches gave me opportunities for culture by which I heartily appreciated which I tried to improve to the

very best advantage. So, my material and intellectual wants were very generally supplied, and consequently, my condition was comfortable and enjoyable. I am saying this here simply to show that I did not leave the Protestants because they were giving me a hard time. In other words, I did not go to the Catholics, looking for an easier time.

Nor did I ever, at any time, have any serious trouble with any of my churches. Only once, in all my ministerial life, was it ever hinted

that I should resign and that was by a disgruntled, half-witted official, who failed to get the rest of the church to agree with him. In general, my churches have heartily appreciated my labors, and, almost without exception, have expressed their regrets, officially and personally, whenever I offered my resignations. Nor was I influenced by any solicitation whatever, from the Catholic Church. No offer of a good position, or any other material benefit, was held out to me. Indeed, I knew in advance that I should have to suffer material loss, and for a while at least, to suffer the social estrangement of many of my former friends. This has actually happened; and in several instances, with quite a degree of severity. My application for admission into the Catholic Church was purely voluntary. All she did was to open the door when I knocked. Of course, my reception was kind and cordial, but there was no hypocritical affectation or display. It is to the honor and glory of the Catholic Church that she has made no extra provision for the special reception of aristocrats. The high and the low, the noble and the ignoble, the prince and the peasant, must all bow down alike and come in through the same straight gate of contrition and confession. So, my choice to be a Catholic was not prompted by any motives of pride or material profit.

Nor is this step I have taken exceptional, or out of the ordinary. Several times already I have been called to account for my "folly," and have had to answer for the "crime" of being a Catholic. One good brother said to me, "Mr. Meyers, I didn't think it of you." "Well," said I, "I'm sorry you have been underestimating me all the while." Now, for those who feel scandalized because I have done this "un-heard-of" thing, I just want to gently hint that it is not quite so "un-heard-of" as some may think. In taking this step, I am only one little instance out of many thousands. So, I am "crazy" or "criminal," there are thousands more in the same "fix." It may be somewhat enlightening to you, my dear Protestant sympathizer, to learn that during the first nine years of the present century the conversions of Protestants to Catholicism have been more numerous than at any other time since the Reformation. During these nine years about 80,000 Protestants were converted to Catholicism, about 10,000 a year! And during the last five years there have been about 30,000 conversions every year! And in 1915 the number reached the extraordinary

limit of 40,000! One Catholic church in New York City has the record of receiving, on an average, 120 converts a year; and another church in Denver, Colo., has been receiving converts for some time at the rate of one every week. In 1916 Cardinal O'Connell, of Boston, Mass., confirmed more than 600 converts at one service; and in 1917 he confirmed more than 800 at one time. Here in the diocese of San Antonio, Tex., there were received last year (1917) into the Catholic Church nearly 900 converts. St. Mary's church alone received about eighty of these; and as stated above, Father Fletcher alone received sixty of these since New Years, 1915.

All this, too, in spite of the glorious Lutheran celebration of 1917! Really, I do not feel lonely as a Catholic convert. This kind of thing is also going on in the Army. A chaplain at the front reports that "since the beginning of the war 15,000 Protestant soldiers have been converted to Catholicism." The question then is presented: "What causes so many Protestant soldiers to become Catholic?" And here is the three-fold answer:

First, the undeniable patriotism of the Catholics. The American Army and Navy are, at the very lowest figures, 35 per cent Catholic, which is a larger per cent, according to their population, than that of all the American Protestants.

Secondly, their unflinching heroism on the field of battle; and Thirdly, their unshaken religious faith and devotion. The Catholic soldier is not "at sea" in his religion. He knows what he believes, and is not afraid nor ashamed to show it, both in his public worship in the chapels and in his private devotions in the trenches. A worker in the Army Y. M. C. A. wrote the following to a Catholic chaplain: "When I noticed the unaffected way your young men knelt on the floor and said their prayers, and saw the unmistakable signs of devotion which marked everything they did, it caused me to think. I have made up my mind that you have real religion. . . . and Catholic soldiers are not ashamed to show it."

Of course, this kind of patriotism and religion in the Catholic soldiers is bound to win the admiration of the best class of their Protestant comrades. No wonder the thoughtful Protestant soldier is won by this superb exhibition of Catholic patriotism and religion!

We are not surprised then that George Washington expressed his profound gratitude to the Catholic soldiers of the Revolution for their patriotic service, nor that President Wilson has repeatedly declared his high appreciation of Catholic loyalty and service in the present war.

Nor are these converts to Catholicism from among the lower classes only. They are not the "riff-raff" of Protestantism. On the other hand, they are chiefly from among the very best class of Protestants to be found. If the limits of this paper would allow it, I could give here an extended list of names of Protestants of the highest rank who have become Catholics; and many of these, like St. Paul, have "suffered the loss of all things" for the sake of their Catholic faith. Their character is far above that of the notorious "ex-priests" and "ex-nuns" who have disgraced themselves by some shameful disobedience to the Church, and then were too stubborn to repent and make confession.

"Oh," but you say, "I never could accept the Catholic religion." Why, my dear brother, all the real Christian religion you have ever had was "Catholic religion." You are really more of a Catholic than you think. What are the essential doctrines of your Protestant religion? Let's make out a list of them, right here, and test the matter. You believe in God, the Trinity, the Fall of Man, the Incarnation of Christ, the Redemption of Man through Christ's Death, the Divine Origin of the Bible, Forgiveness through Faith and Repentance, Regeneration, Resurrection, Hell and Heaven? "Yes," you say, "I believe all these Christian doctrines." Now, let me ask, where did you get these doctrines? Did you ever think of it, that every one of these doctrines is a Catholic doctrine, and was taught and believed by the Catholic Church long before Protestantism was born? You admit that you accept them as essential Christian doctrines. If so, then you have to admit also that the very best doctrines you have were all derived from Catholicism. Please lay aside your prejudices now for about two minutes, and remember this: If the Catholic principles in your Pro-

(Continued on Page Four)

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION, or to DEPT. Q. in separate envelopes. Questions should never be written on same sheet with subscription.

Please answer the following for the benefit of more than one ill-informed Catholic who has not had the advantage of a parochial school education. When the priest is called to see some one seriously sick, how should he be met at the door? How prepare the sick room? If these questions could be answered, even though they may appear quite simple to others, it would help many of your readers who have not had the best of advantages.

The desire to know how to receive the minister of God properly when he is carrying on the ministrations of his Holy Office, is indeed a commendable one and it shows that had you had equal advantages, your interest in this would have enabled you to acquire the knowledge which you now ask. In order to begin properly, we might add a word upon the correct manner of notifying the priest concerning the serious illness of one of his parishioners. In many places it is a parochial rule that sick calls are not to be sent in by way of the telephone. This rule has its advantages as well as its disadvantages. The advantage consists usually in this, that when some reliable person (and the messenger should be a reliable man known to the priest, if possible, or one of the larger school boys if there is no one else to send) calls and is able to wait and accompany the priest to the house of the one who is sick, the priest can go more safely and quickly. This latter advantage is particularly present when the pastor has just newly arrived and is not acquainted with the town and the neighborhood and it is also equally true that it is very advantageous when the pastor must hurry to the bedside of one seriously ill during the night. Too much care cannot be exercised in regard to providing a messenger who will accompany the priest from his house to the one who is ill, particularly at night. Our good Catholic people do not care to have their priests subjected to the danger of attack or criticism by traveling the streets at night and the most expedient way to avoid this is to provide a messenger to accompany the priest. Sending a messenger for the priest has this added advantage, inasmuch as he is usually one who is not immediately connected with the family, or if he is, he has had time to calm himself and is able to talk coherently when he arrives. The priest always likes to know how serious the sickness is, whether the person is conscious, whether he is able to receive Holy Communion, and the like. Very frequently this information cannot be gleaned because of the excitement of the family, or the person who is speaking over the telephone. However, where there is immediate attention of the priest necessary and one would lose valuable time in sending any one to his residence, there should be no hesitation in getting word to the pastor as quickly as possible, because he is anxious and willing to face all dangers in order to bring the consolation of the Last Sacraments to one in danger of death. When the priest has been notified, a table with a clean linen cloth should be placed in the room where the one is sick, a crucifix, two wax candles or at least one, placed near, some holy water with a holy water sprinkler, a glass of water and a teaspoon, and in case the person is seriously sick and it is believed that the priest will administer the Sacrament of Extreme Unction, there should be a few balls of cotton together with a small slice of bread and a piece of lemon. These latter articles

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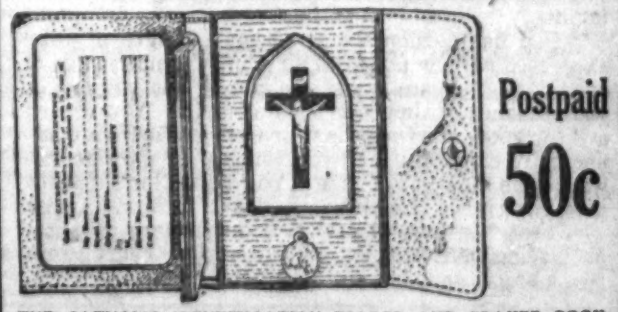
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Mrs. H. M. Patton, Waverly, Mo., writes: "I fed 2 boxes of 'More Eggs' to my hens and broke the egg record. I got 1500 eggs from 160 hens in exactly 21 days. You can do as well. Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes them work all the time. The tonic is called 'More Eggs.' Give your hens a few cents' worth of 'More Eggs' and you will be amazed and delighted with results. 'More Eggs' will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Henkel, poultry expert, 1835 Reeder Bldg., Kansas City, Mo., for a \$1 package of 'More Eggs' Tonic. Or send \$2.25 today and get three regular \$1 packages on special discount for a season's supply. A million dollar bank guarantees if you are not absolutely satisfied, your money will be returned on request and the 'More Eggs' costs you nothing. You take no risk. Write today. 'Pin a dollar bill to your letter or send \$2.25 in special discount for 3 packages. Or send Mr. Henkel to send you \$2.25 for the tonic and the cost of a \$1 box you may make a fortune out of poultry.—Ad."

Write your name in full here. Write Rural Route or Street Name. Write Town and State here.

By Rev. Joseph Hunslein, Associate Editor of AMERICA

REV. JOHN F. NOLL, LL.D., Editor
Rev. R. E. Kelly, Associate Editor

HUNTINGTON, INDIANA, DECEMBER 15, 1918.